

For the future : a Humanist religion or a Satanic religion ?



« If the humanist is against slavery, the manipulation and objectification of individuals or the extermination of part of humanity, it is not only because such is his goodwill, in which he might be joined by the pure voluntarist; but also because these values of freedom, respect for others, and the equal dignity of all impose themselves on him with the force of self-evidence, and seem to him more suitable to the human species than others. It is clear, however, that other values might claim a similar "suitability" and yet are not part of the humanists' set of values. Why not? Egotism, the preference for one's own, or the comfort found in submission to the strong are no less "natural" than their opposites. To rationalize their feeling of self-evidence, the humanists are then led to refer to a discriminatory criterion, which is universality itself. One can wish that all human beings were autonomous, that they were all treated as ends in themselves, or provided with the same dignity; one cannot say as much of principles like the survival of the fittest, submission, or the instrumentalization of others. Human universality does double duty in the humanist doctrine, both as one value among others and as the means of legitimizing values » **(Religion humaniste)**¹.

« The mind of the superior man is conversant with righteousness; the mind of the ordinary man is conversant with gain » (...) « The superior man in all things considers righteousness essential » **(Confucius)**².

¹ Tzvetan Todorov, *Imperfect garden : the legacy of humanism*, trad. par Carol Cosman, Princeton, Princeton University Press, 2002 à la p.42.

² Confucius, *The Ethics of Confucius : the sayings of the master and his disciples upon the conduct of "the superior man"*, arranged according to the plan of Confucius with running commentary by Miles Menander Dawson, with a foreword by Wu Ting Fang, New York, G.P. Putnam's Sons, 1915 à la p.17, en ligne : http://lf-oll.s3.amazonaws.com/titles/2065/Confucius_1377_EBk_v6.0.pdf . « Unquestionably the great religious leaders like Buddha and Confucius and Jesus have made a substantial contribution, on the

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« Death to the weakling, wealth to the strong! » (Religion satanique)³.

« As if slavery was contrary to civilization and not rather the condition of any superior civilization, of any progress in civilization⁴ (...) Perish the weak and failed ! First principle of our philanthropy. And we should even help them⁵ (...) Religions that have reigned supremely so far contributed for a large part to maintain the type of man to a lower level ; they retained too many beings who ought to perish⁶ (...) Living is essentially rob, injure, violate the weak and abroad, oppress, harshly impose its own forms, assimilate or at least (this is the mildest solution) exploit (...) The "exploitation" is not the result of a corrupt society, imperfect or primitive; it is inherent in the very nature of life⁷» (Friedrich Nietzsche).

By nature, human beings are « neither angel nor beast »⁸. As Plato said, humans are a « composite and polycephale animal with both peaceful and ferocious animal heads »⁹. Primatologist and ethologist Frans de Waal also says :

« **Instead of human nature's being either fundamentally brutish or fundamentally noble, it is both**—a more complex picture perhaps, but an infinitely more inspiring one »¹⁰.

Consequently, humans shares with other animals a natural propensity for morality¹¹, that is to say an altruistic instinct, a capacity for empathy, a natural feeling of pity which translates into « an innate repugnance to see other suffer ». Pity, empathy or sympathy as a source of morality had especially been foreshadowed by several philosophers including Jean-Jacques Rousseau¹²

ethical side, to the Humanist tradition » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 à la p.53.

³ The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.35 (chap I au para.1), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf

⁴ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.239.

⁵ Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.16.

⁶ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.62.

⁷ Friedrich Nietzsche, *Par delà le bien et le mal*, trad. par Geneviève Bianquis, Aubier, Éditions Mouton, 1951 au para.259.

⁸ Blaise Pascal affirme : « Il ne faut pas que l'homme croie qu'il est égal aux bêtes, ni aux anges, ni qu'il ignore l'un et l'autre, mais qu'il sache l'un et l'autre. L'homme n'est ni ange ni bête, et le malheur veut que qui veut faire l'ange fait la bête » : Blaise Pascal, *Pensées*, Paris, Librairie générale française, 1962 à la p.151 (aux paras. 328-329) (voir aussi à la p.92 au para.176). Pascal ajoute : « Que l'homme maintenant s'estime son prix. Qu'il s'aime, car il y a en lui une nature capable de bien ; mais qu'il n'aime pas pour cela les bassesses qui y sont » : Blaise Pascal, *Pensées*, Paris, Librairie générale française, 1962 à la p.151 (au para 331).

⁹ Platon, *La République*, trad. par Georges Leroux, Paris, Flammarion, 2002 aux pp.474-475 (IX, 588c-588d).

¹⁰ Frans de Waal, *Good natured : The origins of Right and Wrong in humans and other animals*, Cambridge, Harvard University Press, 1996 à la p.5. « Human beings are endowed by nature with both selfish and unselfish impulses » : Reinhold Niebuhr, *Moral man and immoral society : a study in ethics and politics*, New York, Scribner, 1960 à la p.25

¹¹ Frans de Waal, "Morality and the social instincts : continuity with the other primates", The Tanner lectures of human values, Princeton University, November 19-20, 2003 à la p.32.

¹² Jean-Jacques Rousseau, *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, Paris, Éditions Gallimard, 1965 aux pp.74-77.

(considered by Arthur Schopenhauer as the « greatest of modern moralists»¹³ and by Immanuel Kant as the « Newton of the moral world»¹⁴), Adam Smith¹⁵ and Arthur Schopenhauer¹⁶. Rousseau says :

« I do not think I have any contradiction to fear by giving to humans the only natural virtue that may have been forced to recognize the most extravagant detractor of human virtues. I speak of pity (...) virtue even more universal and more useful to humans, that it precedes for him the use of any reflection, and so natural that other animals sometimes give sensible signs (...) this is the pure movement of nature prior to all thinking : such is the force of natural pity that the most depraved mores still have difficulty destroying (...) Mandeville well felt that with all their moral, men would only have been monster if nature would had not given them pity in support of reason; but he did not see that from this quality alone flow all the social virtues that he wants to compete with men (...) Even though it may belong to Socrates and minds of his stature to acquire virtue by reason, mankind would be no more if its conservation had depended on the reasoning of those who make them up »¹⁷.

Frans de Waal add :

« Humans and other animals have been endowed with a capacity for genuine love, sympathy, and care—a fact that can and will one day be fully reconciled with the idea that genetic self-promotion drives the evolutionary process (...) Needless to say, empathy and sympathy are pillars of human morality »¹⁸.

Charles Darwin also believed that it belong to the noblest part of our nature to protect the weakest and most vulnerable of us. He says :

« With savages, the weak in body or mind are soon eliminated ; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination ; we build asylums for the imbecile, the maimed, and the sick ; we institute poor-laws ; and our medical men exert their utmost skill to save the life of every one to the last moment (...) The aid which we feel impelled to give to the helpless is mainly an incidental result of the instinct of

¹³ Arthur Schopenhauer, *Le Fondement de la morale*, trad. par A. Burdeau, Aubier-Montaigne, 1978 à la p.162.

¹⁴ Emmanuel Kant, *Leçons d'éthique*, trad. par Luc Langlois, Paris, Librairie générale française, 1997 à la p.14 ; Eric Volant, *Des morales : crises et impératifs*, Montréal, Les Éditions Paulines, 1985 à la p.104.

¹⁵ Adam Smith affirme : « How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity or compassion, the emotion which we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner. That we often derive sorrow from the sorrow of others, is a matter of fact too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane, though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it » : Adam Smith, *The theory of moral sentiments*, Cambridge, Cambridge University Press, 2002 part I, section I, chap.I, para.1.

¹⁶ Arthur Schopenhauer said that pity is « the only source of morally good actions » : Arthur Schopenhauer, *Le fondement de la morale*, trad. par A. Burdeau, Paris, Aubier-Montaigne, 1978 aux pp.119 et 147.

¹⁷ Jean-Jacques Rousseau, *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, Paris, Éditions Gallimard, 1965 aux pp.74-77.

¹⁸ Frans de Waal, *Good natured : The origins of Right and Wrong in humans and other animals*, Cambridge, Harvard University Press, 1996 aux pp.16-17, 20.

sympathy, which was originally acquired as part of the social instincts, but subsequently rendered (...) more tender and more widely diffused. Nor could we check our sympathy, if so urged by hard reason, without deterioration in the noblest part of our nature (...) If we were intentionally to neglect the weak and helpless, it could only be for a contingent benefit, with a certain and great present evil »¹⁹.

Human beings also share with animals a selfish instinct²⁰ and a natural propensity for domination²¹ and for cruelty²². Friedrich Nietzsche says :

« Cruelty is the favorite celebration of primitive humanity (...) The "disinterested wickedness" (...) appears in principle as a normal human attribute (...) See suffering do good, causing suffer more good still, here's the truth, an old and powerful truth, human, too human, to which monkeys had already subscribed (...) Without cruelty, no rejoicing is what teaches us the oldest and longest human history²³ (...) Man is the cruelest animal. It is in attending tragedies in fighting bulls and crucifixions he has hitherto felt the happiest on earth²⁴ (...) This is my claim: almost everything we call "higher culture" is based on the spiritualization and deepening of cruelty. The "wild animal" has not been killed off at all; it is alive and well, it has just – become divine (...) Consider the Roman in the arena, Christ in the rapture of the cross, the Spaniard at the sight of the stake or the bullfight, the present-day Japanese flocking to tragedies, the Parisian suburban

¹⁹ Charles Darwin, *The descent of man, and selection in relation to sex*, vol.1, New York, D. Appleton and company, 1872 aux pp.161-162.

²⁰ « Human beings are endowed by nature with both selfish and unselfish impulses » : Reinhold Niebuhr, *Moral man and immoral society : a study in ethics and politics*, New York, Scribner, 1960 à la p.25 ; « Let us try to teach generosity and altruism, because we are born selfish » : Richard Dawkins, *The selfish gene*, Oxford, Oxford University Press, 2006 à la p.3.

²¹ Hobbes parle de désir de puissance : Thomas Hobbes, *Léviathan*, trad. par Gérard Mairet, Paris, Éditions Gallimard, 2000 aux pp.187-188. Il parle également d'inclination naturelle de nuire aux autres : Thomas Hobbes, *Le citoyen ou les fondements de la politique*, trad. par Samuel Sorbière, Paris, Flammarion, 1982 aux pp.95 et 98. Kant parle d'instinct de domination : Emmanuel Kant, « Idée d'une histoire universelle au point de vue cosmopolitique (1784) » dans *La philosophie de l'histoire (opuscules)*, trad. par Stéphane Piobetta, Paris, Aubier-Montaigne, 1947 à la p.65. John Stuart Mill parle d'instinct de destruction et de domination : John Stuart Mill, *Nature, the Utility of religion, and Theism*, 3rd ed., London, Longmans, Green, Reader, and Dyer, 1874 aux pp.56-57. Il parle également de désir d'exercer du pouvoir sur les autres : John Stuart Mill, *Considerations on representative government*, London, Parker, son, and Bourn, 1861 à la p.82. Voir aussi John Locke, « Lettre sur la tolérance (1686) » dans *Lettre sur la tolérance et autres textes*, trad. par Jean Le Clerc, Paris, Flammarion, 1992 à la p.163 ; Blaise Pascal, *Pensées*, Paris, Librairie générale française, 1962 à la p.138 ; Adam Smith, *Recherches sur la nature et les causes de la richesse des nations*, trad. par Germain Garnier, t.1, Paris, Flammarion, 1991 à la p.480 (III, II) ; Friedrich Nietzsche, *La généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.111 ; Max Horkheimer et Theodor W. Adorno, *La dialectique de la raison*, trad. par Éliane Kaufholz, Paris, Éditions Gallimard, 1974 à la p.57 ; Reinhold Niebuhr, *Moral man and immoral society : a study in ethics and politics*, New York, Scribner, 1960 aux pp.18, 46-47. Voir également : C. Northcote Parkinson, *L'évolution de la pensée politique*, trad. par Louis Évrard, t.2, Paris, Éditions Gallimard, 1965 aux pp.31-32 ; John Kenneth Galbraith et Nicole Salinger, *Tout savoir ou presque sur l'économie*, trad. par Nicole Salinger, Paris, Éditions du Seuil, 1978 à la p.63 ; Yale Law School, The Avalon Project, Alexander Hamilton, « The Federalist Papers : No.6 », en ligne : http://avalon.law.yale.edu/18th_century/fed06.asp.

²² Voir les propos d' Arnold Toynbee : Arnold Toynbee and Daisaku Ikeda, *Choose life : a dialogue*, London, Oxford University Press, 1976 aux pp.201-202.

²³ Friedrich Nietzsche, *La généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 aux pp.90-91.

²⁴ Friedrich Nietzsche, *Ainsi parlait Zarathoustra*, trad. par Marthe Robert, Paris, Union générale d'édition, 1958 à la p.207.

laborer who is homesick for bloody revolutions (...)what they all enjoy and crave with amysterious thirst to pour down their throats is "cruelty,"the spiced drink of the great Circe »²⁵.

However, human beings, « *arbitria libera* »²⁶, distinguished himself from other animals, « *arbitria bruta* »²⁷, by his « free agent quality »²⁸. Rousseau says :

« Nature commands to any animal and the beast obeys. Man feels the same impression, but he recognizes himself free to acquiesce or resist; and it is especially in the consciousness of this freedom that shows the spirituality of his soul »²⁹.

Human nature is thus such that the human being is undetermined³⁰. It therefore has the freedom and choice to develop its selfish instinct and natural propensity for domination and cruelty (his ferocious animal heads) or to develop its natural propensity for morality, that is to say its altruistic instinct and capacity for empathy or natural feeling of pity (its peaceful animal heads)³¹. Human dignity lies in that moral freedom which, as an animal, he is the sole trustee³².

²⁵ Friedrich Nietzsche, *Par delà le bien et le mal*, trad. par Geneviève Bianquis, Aubier, Éditions Montaigne, 1951 aux pp.167-168 (para.229).

²⁶ Kant said that human beings are « *arbitria libera* » : Immanuel Kant, *The metaphysics of morals*, trad. par Mary Gregor, Cambridge, Cambridge University Press, 1991 aux pp.41-42 (aux paras.213-214) ; Onora O'Neill, *Constructions of reason: explorations of Kant's practical philosophy*, Cambridge University Press, 1989 à la p.72.

²⁷ Kant said that animals are « *arbitria bruta* » : Immanuel Kant, *The metaphysics of morals*, trad. par Mary Gregor, Cambridge, Cambridge University Press, 1991 aux pp.41-42 (para.213-214) ; Onora O'Neill, *Constructions of reason: explorations of Kant's practical philosophy*, Cambridge University Press, 1989 à la p.72.

²⁸ Jean-Jacques Rousseau, *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, Paris, Éditions Gallimard, 1965 à la p.57. Voir aussi George Kateb, *Human Dignity*, Cambridge, Harvard University Press, 2011 aux pp.11 et 171. Emmanuel Kant affirme également que la nature « en munissant l'homme de la raison et de la liberté du vouloir qui se fonde sur cette raison, elle indiquait déjà clairement son dessein en ce qui concerne la dotation de l'homme. Il ne devait pas être gouverné par l'instinct, ni secondé et informé par une connaissance innée ; il devait bien plutôt tirer tout de lui-même (...) Il semble bien que la nature n'ait pas eu du tout en vue de lui accorder une vie facile, mais au contraire de l'obliger par ses efforts à s'élever assez haut pour qu'il se rende digne, par sa conduite, de la vie et du bien-être » : Emmanuel Kant, « Idée d'une histoire universelle au point de vue cosmopolitique (1784) » dans *La philosophie de l'histoire (opuscules)*, trad. par Stephane Piobetta, Paris, Aubier-Montaigne, 1947 aux pp.62-63. « L'homme seul est libre (...) La liberté est ce qui constitue la valeur de l'homme » : Emmanuel Kant, *Leçons d'éthique*, trad. par Luc Langlois, Paris, Librairie générale française, 1997 aux pp.233 et 404. Sur Kant, voir aussi Michael J. Sandel, *Justice : What's the right thing to do ?*, New York, Farrar, Straus and Giroux, 2009 à la p.108 ; Allen W. Wood, *Kant's ethical thought*, Cambridge, Cambridge University Press, 1999 aux pp.241-242.

²⁹ Jean-Jacques Rousseau, *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, Paris, Éditions Gallimard, 1965 à la p.57.

³⁰ Giovanni Pico della Mirandola, *Oration on the dignity of man*, trad. par A. Robert Caponigri, Washington, Regnery Publishing Inc., 1999 aux pp.7-8 ; Jacques Rousseau, *Discours sur l'origine et les fondements de l'inégalité parmi les hommes*, Paris, Éditions Gallimard, 1965 aux pp.56-57 ; Emmanuel Kant, « Conjectures sur les débuts de l'histoire humaine (1786) » dans *La philosophie de l'histoire (opuscules)*, trad. par Stephane Piobetta, Paris, Aubier-Montaigne, 1947 à la p.157. Emmanuel Lévinas affirme que « selon Fichte, l'homme originairement n'est rien » [nos italiques] : Emmanuel Lévinas, « Quelques réflexions sur la philosophie de l'hitlérisme », en ligne : <<http://www.anti-rev.org/textes/Abensour97a/index.html>> ; Thomas de Koninck, *De la dignité humaine*, Paris, P.U.F., 1995 aux pp.132- ; Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.62.

³¹ « It is this liberty that is the common source of good and evil: the origin of the two is indeed the same » : Tzvetan Todorov, *Imperfect garden : the legacy of humanism*, trad. par Carol Cosman, Princeton,

The humanist philosophy (or religion)³³, which incorporate much of the Judeo-Christian ethics³⁴, is an atheist and democratic morality that seeks the good of all³⁵, condemns selfishness and affirms the psychological possibility and the ethical desirability for humans to develop their natural propensity to morality (its peaceful animal heads), that is to say their altruistic instinct and capacity for empathy or natural feeling of pity³⁶ :

« **Thus Humanism affirms the psychological possibility and the ethical desirability of intelligent altruism.** There is nothing more shallow than those sophisticates who insist on reducing all human conduct to personal self-interest and who persist in saying that egoism is more “natural” than altruism. Neither egoism nor altruism is an original characteristic of human nature; both, however, are potential dispositions of the personality. Thinkers who claim that complete selfishness is an inborn quality of human beings are taking over and expressing in different language one of the great errors of Christian ethics, namely that humankind is inherently sinful and depraved (...) **On the ethical and social side Humanism sets up service to all humankind as the ultimate moral ideal. It holds that as individuals we can find our own highest good in working for the good of all**, which of course includes ourselves and our families. In this sophisticated and disillusioned era Humanism emphatically rejects, as psychologically naïve and scientifically unsound, the widespread notion that human beings are moved merely by self-interest. It repudiates the constant rationalization of brute egoism into pretentious schemes on behalf of individuals or groups bent on self-aggrandizement. It refuses to accept the reduction of human motivation to economic terms, to sexual terms, to pleasure-seeking terms, or to any one limited set of human desires. **It insists on the reality of genuine altruism as one of the moving forces in the affairs of human beings** »³⁷.

This philosophy has great potential of unification within and between nations. Corliss Lamont says :

« It is a philosophy that has striking potentialities for unification both within nations and among nations. This is why Sir Julian Huxley, when he was head of UNESCO, suggested that the general philosophy of that United Nations agency should be “a scientific world

Princeton University Press, 2002 à la p.194.

³² Kant affirme : « *Morality, and humanity insofar as it is capable of morality, is that which alone has dignity* » : Emmanuel Kant, *Fondements de la métaphysique des mœurs*, trad. par Victor Delbos, Paris, Classiques de la philosophie, 1993 à la p.113 ; George Kateb, *Human Dignity*, Cambridge, Harvard University Press, 2011 à la p.13 ; Denis Gingras, *René Cassin et les droits de l'homme*, thèse de doctorat en philosophie, Université Laval, 1996 à la p.198.

³³ « Humanism, in brief, is a philosophy (or religion) (...) My minimum definition for a functioning religion is that it must be an over-all way of life (including a comprehensive attitude towards the universe and other human beings), to which a group of persons gives supreme commitment and which they implement through the shared quest of ideals. Under this definition Humanism qualifies as a religion » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 aux pp.xiii et 157.

³⁴ « Humanism incorporates the sound principles of other philosophies or religions. Thus, although it regards as poetic myth the supernatural aspects of Christianity, it incorporates much of the Judeo-Christian ethic as set forth in the Old and New Testaments » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 à la p.xvi.

³⁵ « The supreme ethical aim of Humanism is, in fact, the this-earthly well-being of all humankind, with reliance on the methods of reason and science, democracy and love » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 aux pp.xvi, xxx et 285.

³⁶ « Reason should be balanced with compassion and empathy and the whole person fulfilled » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 à la p.320.

³⁷ Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 aux pp.16 et 266-267.

Humanism, global in extent and evolutionary in background"»³⁸.

In contrast, other moral philosophies which originated from philosophers such as Max Stirner³⁹ and Friedrich Nietzsche⁴⁰ encourage the development of the selfish instincts and the natural propensity for domination and cruelty (the ferocious animal heads). Nietzsche says : « that everything evil, terrible, tyrannical, predatory, and snakelike in humanity serves just as well as its opposite to enhance the species "humanity"»⁴¹.

These philosophers are promoting an ethics of selfishness which is to maximize its own interests without any regard to the interests of others⁴². But this ethics confuses love of self or "self-love", which is desirable and necessary to establish the principle of human justice⁴³, with pride or egoism or "selfishness" which is not desirable⁴⁴. The humanistic psychologist Erich Fromm explains this confusion :

«This trend in modern philosophy has found its most radical expression in Stirner and Nietzsche (...) They denounce love for others as weakness and self-sacrifice and postulate egotism, selfishness, and self-love, **they too confuse the issue by not clearly differentiating between these last**, as virtue. Thus Stirner says : "Here, egoism, selfishness must decide, not the principle of love, not love motive like mercy, gentleness, good-nature, or even justice and equity- for justitia too is a phenomenon of love, a product of love ; love knows only sacrifice and demands self-sacrifice (...) In spite of many differences between Nietzsche and Stirner, their ideas in this respect are very much the same. Nietzsche too denounces love and altruism as expressions of weakness and self-negation. For Nietzsche, the quest for love is typical of slaves unable to fight for what they want and who therefore try to get it through love. Altruism and love for mankind thus have become a sign of degeneration. For Nietzsche it the essence of a good and healthy aristocracy that it is ready to sacrifice countless people for its interests without having a guilty conscience (...) **The doctrine that love for oneself is identical with "selfishness" and an alternative to love for others has pervaded theology, philosophy, and popular thought (...) Is his selfishness identical with self-love or is it not caused by the very lack of it? (...) How do we explain selfishness, which obviously excludes any genuine concern for others ? The selfish person is interested only in himself, wants everything for himself, feels no pleasure in giving, but only in taking. The world outside is looked at only from the standpoint of what he can get out of it ; he lacks interest in the needs of others, and respect for their dignity and integrity. He can see nothing but himself; he judges everyone and everything from its usefulness to him ; he is basically unable to love (...) Selfishness and self-love, far from being identical, are actually opposites. The selfish person does not love himself too much but too little ; in fact he hates himself (...) It is true that selfish persons are incapable of loving others, but they are not capable of**

³⁸ Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 à la p.65.

³⁹ Max Stirner, *The Ego and his own*, trad. par Steven T. Byington, London, A. C. Fifield, 1913 aux pp.339-341.

⁴⁰ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.265.

⁴¹ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.44.

⁴² Stanford Encyclopedia of philosophy, "Egoism", en ligne : <http://plato.stanford.edu/entries/egoism/> - 2

⁴³ Comme le mentionnait Rousseau, « Love of men derived from love of self is the principle of human justice » : Jean-Jacques Rousseau, *Émile ou de l'éducation*, Paris, Garnier-Flammarion, 1966 à la p.306. Mais on ne doit pas aimer tout ce qui se trouve en nous comme le disait Blaise Pascal : « Que l'homme maintenant s'estime son prix. Qu'il s'aime, car il y a en lui une nature capable de bien ; mais qu'il n'aime pas pour cela les bassesses qui y sont » : Blaise Pascal, *Pensées*, Paris, Librairie générale française, 1962 à la p.151 (au para 331).

⁴⁴ Jean-Jacques Rousseau, *Émile ou de l'éducation*, Paris, Garnier-Flammarion, 1966 aux pp.275-277.

loving themselves either »⁴⁵.

More recently, the philosopher Ayn Rand, which Noam Chomsky considers « one of the most Evil figures of modern intellectual history »⁴⁶, also defended in her works such as "The Fountainhead" (1943) and "Atlas Shrugged" (1957), an ethic of selfishness⁴⁷ and supports the idea that altruism is evil and immoral⁴⁸. Surprisingly, one of the inspirations of Ayn Rand was the serial killer, sadistic and psychopath William Edward Hickman who commit multiple arson, child abduction, and murders⁴⁹. Matthieu Ricard says :

« Preferred sources of Ayn Rand was at best suspect. In Journals, she quotes William Edward Hickman claimed that "What's good for me is right". She responds with enthusiasm to this idea: **"The best and strongest expression of a real man's psychology I ever heard"**. The only problem is that William Edward Hickman was a psychopath who committed multiple arson, child abduction, and murders »⁵⁰.

Indeed, in her book "The Journals of Ayn Rand", Ayn Rand says :

« **William Edward Hickman said** : "I am like the state : **what is good for me is right**". That is this boy's psychology. (**The best and strongest expression of a real man's psychology I ever heard**) »⁵¹.

By definition, a psychopath is a predator without conscience, without empathy (and thus unable

⁴⁵ Erich Fromm, *Man for himself : an enquiry into the psychology of ethics*, London, Routledge Paperback, 1971 aux pp.123-124, 127-128, 130-131.

⁴⁶ Alison Flood, « Ayn Rand fan spells out appreciation in world's largest book ad » (August 23, 2010) The Guardian.com, en ligne : <http://www.theguardian.com/books/2010/aug/23/ayn-rand-world-largest-book-ad> ; Oliver Burkeman, « Look out for number one : America turns to prophet of self-interest as crash hits » (March 10, 2009), The Guardian.com, en ligne : <http://www.theguardian.com/world/2009/mar/10/ayn-rand-atlas-shrugged> ; Stuart K. Hayashi, *Life in the Market Ecosystem*, Lexington Books, 2014 à la p.251.

⁴⁷ Stanford Encyclopedia of philosophy, "Ayn Rand", en ligne : <http://plato.stanford.edu/entries/ayn-rand/-Ethi>

⁴⁸ Matthieu Ricard, "Le bon modèle pour une grande nation?" (28 octobre 2012), en ligne : <http://www.matthieuricard.org/blog/posts/le-bon-modele-pour-une-grande-nation>. Voir aussi Mike Wallace interviews Ayn Rand (1959) (full interview) (voir de 5 min.20 à 5 min.50), en ligne : <https://www.youtube.com/watch?v=HKd0ToQD00o>

⁴⁹ Matthieu Ricard, "Le bon modèle pour une grande nation?" (28 octobre 2012), en ligne : <http://www.matthieuricard.org/blog/posts/le-bon-modele-pour-une-grande-nation>.

⁵⁰ Matthieu Ricard, "Le bon modèle pour une grande nation?" (28 octobre 2012), en ligne : <http://www.matthieuricard.org/blog/posts/le-bon-modele-pour-une-grande-nation>.

⁵¹ Ayn Rand, *The Journals of Ayn Rand*, Penguin, 1999, en ligne : <https://books.google.fr/books?hl=fr&lr=&id=2Gkx0STf15kC&oi=fnd&pg=PT20&dq=William+Edward+Hickman+ayn+rand&ots=Ac90I5s20z&sig=72qzw6Z7JwVj1O-hW49Qs5JvX5A-v=onepage&q&f=false> ; Matthieu Ricard, "Le bon modèle pour une grande nation?" (28 octobre 2012), en ligne : <http://www.matthieuricard.org/blog/posts/le-bon-modele-pour-une-grande-nation> ; Mark Ames, "Atlas Shrieked : Ayn Rand's first love and mentor was a sadistic serial killer who dismembered little girls" (February 26, 2010), en ligne : <http://exiledonline.com/atlas-shrieked-why-ayn-rands-right-wing-followers-are-scarier-than-the-manson-family-and-the-gruesome-story-of-the-serial-killer-who-stole-ayn-rands-heart/> ; Mark Ames, "Ayn Rand, Hugely popular author and inspiration to right-wing leaders, was a big admirer of serial killer" (February 25, 2010), en ligne : http://www.alternet.org/story/145819/ayn_rand_hugely_popular_author_and_inspiration_to_right-wing_leaders_was_a_big_admirer_of_serial_killer ; Eric Sapp, "Why democrats must read Ayn Rand" (July 6, 2011), en ligne : http://www.huffingtonpost.com/eric-sapp/ayn-rand-democrats_b_855797.html ; Michael Prescott, "Romancing the stone-cold killer : Ayn Rand and William Hickman", en ligne : <http://michaelprescott.freesevers.com/romancing-the-stone-cold.html>.

to love) and selfish. The psychologist Robert D. Hare says:

« **Psychopaths** are social predators who charm, manipulate, and ruthlessly plow their way through life, leaving a broad trail of broken hearts, shattered expectations, and empty wallets. Completely lacking in conscience and in feelings for others, they selfishly take what they want and do as they please, violating social norms and expectations without the slightest sense of guilt or regret (...) These examples also illustrate a frightful and perplexing theme that runs through the case histories of all psychopaths: a deeply disturbing inability to care about the pain and suffering experienced by others—in short, a complete lack of empathy, the prerequisite for love (...) Many of the characteristics displayed by psychopaths—especially their egocentricity, lack of remorse, shallow emotions, and deceitfulness—are closely associated with a profound lack of empathy (an inability to construct a mental and emotional “facsimile” of another person). They seem unable to “get into the skin” or to “walk in the shoes” of others, except in a purely intellectual sense. The feelings of other people are of no concern to psychopaths (...) Psychopaths view people as little more than objects to be used for their own gratification. The weak and the vulnerable—whom they mock, rather than pity—are favorite targets. “There is no such thing, in the psychopathic universe, as the merely weak,” wrote psychologist Robert Rieher. “Whoever is weak is also a sucker; that is, someone who demands to be exploited.”⁵² »

A psychopath is rational and aware of what he is doing and why. His behavior is the result of a choice freely exercised⁵³.

It is very disturbing to think that a person (and even more troubling for a moral philosopher author who has inspired millions of people) can find something admirable in such a monster. In the United States his major work, "Atlas Shrugged," enjoys great popularity and was cited as the most influential book after the Bible. Matthieu Ricard says:

« Ayn Rand is certainly a curious conundrum. Although she is little known in Europe and the rest of the world, she continues to have a significant influence on American society. As part of an opinion poll conducted in 1991 by the US Library of Congress, his major work, Atlas Shrugged, was cited as the most influential book after the Bible. President Reagan and Alan Greenspan were known for their admiration of Ayn Rand, admiration shared by Paul Ryan »⁵⁴.

The Satanic Bible, written in 1969 by Anton LaVey (founder of the Church of Satan) is, by his own admission, heavily inspired by the writings of the philosopher Ayn Rand⁵⁵. In the content of the second edition of "Underground" of The Satanic Bible, it is mentioned :

⁵² Robert D. Hare, *Without Conscience: The Disturbing World of the Psychopaths Among Us*, Guilford Press, 1999 aux pp.xi, 6 et 49-50.

⁵³ « Psychopaths are rational and aware of what they are doing and why. Their behavior is the result of choice, freely exercised » : Robert D. Hare, *Without Conscience: The Disturbing World of the Psychopaths Among Us*, Guilford Press, 1999 à la p.22.

⁵⁴ Matthieu Ricard, "Le bon modèle pour une grande nation?" (28 octobre 2012), en ligne : <http://www.matthieuricard.org/blog/posts/le-bon-modele-pour-une-grande-nation>. Voir aussi Del Jones, "Scandals lead execs to 'Atlas Shrugged'", USA Today, en ligne : http://usatoday30.usatoday.com/money/companies/management/2002-09-23-ayn-rand_x.htm

⁵⁵ George C. Smith, "The hidden source of the satanic philosophy" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 aux pp.174-176, en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf. Voir aussi Per Faxneld and Jesper Aagaard Petersen, *The Devil's Party: Satanism in Modernity*, Oxford, Oxford University Press, 2012 aux pp.6 et 95. Voir aussi Jesper Aagaard Peterson, *Between Darwin and*

« To imply or state that the Church of Satan was the first to clearly state the Satanic ethic is to ignore the continuing impact of Ayn Rand and individualists influenced by her work (...) To illustrate this historical precedent, let us examine the Nine Satanic Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech (pages #936-993) is the written source of most of the philosophical ideas expressed in the *Satanic Bible*. Here are the first clear, contemporary statements which led to the glorification of man's pride and the denouncing of the life-killing concept called altruism. Here also is a vindication of rationality and the inevitable cause of the failure of the Church of Satan to encompass the needs of intelligent and curious minds.

Note that the sequential order of these *Atlas Shrugged* quotations parallels the order of the Nine Satanic Statements.

1. LaVey: Satan represents indulgence instead of abstinence.

Rand: A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man—every man—is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose. (page 940).

2. LaVey: Satan represents vital existence instead of spiritual pipe dreams.

Rand: My morality, the morality of reason, is contained in a single axiom: existence exists—and in a single choice: to live. The rest proceeds from these. (page 944).

3. LaVey: Satan represents undefiled wisdom instead of hypocritical self-deceit.

Rand: Honesty is not a social duty, not a sacrifice for the sake of others, but the most profoundly selfish virtue man can practice: his refusal to sacrifice the reality of his own existence to the deluded consciousness of others. (page 945).

4. LaVey: Satan represents kindness to those who deserve it instead of love wasted on ingrates.

Rand: To withhold your contempt from men's vices is an act of moral counterfeiting, and to withhold your admiration from their virtues is an act of moral embezzlement. (page 946).

5. LaVey: Satan represents vengeance instead of turning the other cheek.

Rand: When a man attempts to deal with me by force, I answer him by force. (page 950).

6. LaVey: Satan represents responsibility to the responsible instead of concern for psychic vampires.

Rand: You have been using fear as your weapon, and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours. (page 950).

7. LaVey: Satan represents man as just another animal—sometimes better, more often worse than those that walk on all-fours—who, because of his "divine spiritual and intellectual development", has become the most vicious animal of all.

Rand: Damnation is the start of your morality; destruction is its purpose, means, and end. Your code begins by damning man as evil, then demands that he practice a good which it defines as impossible for him to practice. It demands, as his first proof of virtue, that he accept his own depravity without proof. It demands that he start not with a standard of value but with a standard of evil, which is himself, by means of which he is then to define the good; the good is that which he is not. (page 951).

8. LaVey: Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.

Rand: What is the nature of the guilt that your teachers call his Original Sin? What are the evils man acquired when he fell from a state they consider perfection? Their myth declares that he ate the fruit of the tree of knowledge—he acquired a mind and became a rational being. It was the knowledge of good and evil; he became a moral being. He was sentenced to earn his bread by his labor; he became a productive being. He was sentenced to experience desire; he acquired the capacity of sexual enjoyment. The evils for which they damn him are reason, morality, creativeness, joy—all the cardinal values of his existence. (page 951).

9. LaVey: Satan has been the best friend the church has ever had, as he has kept it in business all these years.

Rand: And as he now crawls through the wreckage, groping blindly for a way to live, your teachers offer him the help of a morality that proclaims that he'll find no solution and must seek no fulfillment on Earth. Real existence, they tell him, is that which he cannot perceive, true consciousness is the faculty of perceiving the non-existent—and if he is unable to understand it, that is the proof that his existence is evil and his consciousness impotent. (page 952).

(...)

Anton LaVey is the Magus of the Age of Satan, and did Utter a Word and cause a magical restructuring of the universe. As the instrument of the creation of that Age, he is immortalized. At the same time, **credit for the source of the philosophy which he espoused must be given to Ayn Rand** »⁵⁶.

The authors Per Faxneld and Jesper Aagaard Petersen also says :

« **The 1969 Satanic Bible presented LaVey's worldview to the public.** Satan, to him, was a symbol of man's carnal nature, and LaVey's Satanism was a blend of Epicureanism, elitism, and streetwise cynicism. **He once himself described it as 'Ayn Rand with trappings'** (Klein 1970 :20) (...) The brutal interpretation of mankind and the world is emphasized in the first section of The Satanic Bible, where LaVey includes an edited excerpt of the book *Might is Right*. This excerpt declares : 'Blessed are the strong, for they shall possess the earth- Cursed are the weak, for they shall inherit the yoke!' (LaVey 1969:34). This excerpt was in part meant to provoke and challenge the reader (Redbeard 1996 :3), but **it also reflects the social Darwinism and cynicism that LaVey gathered from people**

⁵⁶ George C. Smith, "The hidden source of the satanic philosophy" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 aux pp.174-176, en ligne : [https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

such as Herbert Spencer, Friedrich Nietzsche, and Ayn Rand »⁵⁷.

The Satanic Bible is also inspired by the writings of Nietzsche, including the following concepts⁵⁸ : « inversion of all values »⁵⁹, « superman »⁶⁰, « will to power »⁶¹, contempt for mercy, compassion and altruism⁶², « aristocratic society »⁶³, hierarchical society⁶⁴, anti-démocratic⁶⁵,

⁵⁷ Per Faxneld and Jesper Aagaard Petersen, *The Devil's Party: Satanism in Modernity*, Oxford, Oxford University Press, 2012 aux pp.6 et 95. Voir aussi Jesper Aagaard Peterson, *Between Darwin and the Devil : modern satanism as discourse, milieu and self*, Thesis for the degree of Philosophiae Doctor, Norwegian University of Science and Technology (NTNU), Trondheim, September 2011 à la p.77.

⁵⁸ Stephen E. Flowers, "The Satanic Bible Dedications Delineated" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.166, en ligne :

[https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁵⁹ Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Gallimard, 1974 aux pp.187 et 241. Ou "transmutation de toutes les valeurs" : Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.241. Ou "pour transvaluer, pour renverser les 'valeurs éternelles'" : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.203. **"Too long right and wrong, good and evil have been inverted by false prophets"** : "The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.35 (chap.II au para.5), en ligne :

[https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

"Blessed are the valiant, for they shall obtain great treasure- Cursed are the believers in good and evil, for they are frightened by shadows!" : "The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.38 (chap.V au para.8), en ligne :

[https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁶⁰ Friedrich Nietzsche, *Ainsi parlait Zarathoustra*, trad. par Marthe Robert, Paris, Union générale d'Éditions, 1958 à la p.80. Voir aussi Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.17. **"The God you save may be yourself"** in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.43, en ligne :

[https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁶¹ Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 aux pp.110-111. « Le vivant veut avant tout donner libre cours à sa force, la vie elle-même est volonté de puissance. L'instinct de conservation n'en est qu'une conséquence indirecte » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 aux paras.13, 36, 186 et 259.

⁶² Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 aux pp.14-16. Voir aussi Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 aux paras.221-222 et 260. « La compassion contrarie en tout la grande loi de l'évolution, ce qui est la loi de la sélection (...) On a osé appelé la compassion une vertu (dans toute morale aristocratique, elle passe pour une faiblesse » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 aux pp.16 et 18-19. Selon Nietzsche, Schopenhauer (qui a fondé la morale sur la pitié) a échoué à fonder la morale, car l'essence est la volonté de puissance. Il affirme « Schopenhauer y a échoué lui aussi, et quand on s'est bien rendu compte à quel point ce principe est faux, vulgaire et sentimental, dans un monde dont l'essence est la volonté de puissance » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.186. « **Satan represents vengeance, instead of turning the other cheek!** » : "The Nine Satanic Statements" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.33 (au para.5), en ligne :

[https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁶³ « Every enhancement so far in the type "man" has been the work of an aristocratic society – and that is how it will be, again and again, since this sort of society believes in a long ladder of rank order and value distinctions between men, and in some sense needs slavery (...) Of course, you cannot entertain any

who believe in slavery⁶⁶, philosophy for the elite⁶⁷, « aristocratic morality »⁶⁸ (as opposed to a "morale de troupeau")⁶⁹ or « master morality »⁷⁰ (its stern axiom that people have duties only towards their own kind; that when it comes to creatures of a lower rank, to everything alien, people are allowed to act as they see fit or "from the heart," and in any event, "beyond good and evil")⁷¹, acquiescence of reality by the strong man and the flight from reality by the weak man⁷², the right and the duty of the strong to dominate the weak⁷³, « the herd instinct of obedience

humanitarian illusions about how an aristocratic society originates (and any elevation of the type "man" will presuppose an aristocratic society –) » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.257. « The essential feature of a good, healthy aristocracy is that it does not feel that it is a function (whether of the kingdom or of the community) but instead feels itself to be the meaning and highest justification (of the kingdom or community), – and, consequently, that it accepts in good conscience the sacrifice of countless people who have to be pushed down and shrunk into incomplete human beings, into slaves, into tools, all for the sake of the aristocracy. Its fundamental belief must always be that society cannot exist for the sake of society, but only as the substructure and framework for raising an exceptional type of being up to its higher duty and to a higher state of being » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.258.

⁶⁴ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 aux paras.30 et 221.

⁶⁵ « Nous qui considérons la tendance démocratique non seulement comme une forme dégénérée de l'organisation politique, mais comme une forme décadente et diminuée de l'humanité » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.203. Nietzsche critiquait d'ailleurs les démocrates : « L'aversion pour tout ce qui commande et veut commander, cette idiosyncrasie des démocrates (...) » : Friedrich Nietzsche, *La généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.110.

⁶⁶ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 aux paras.44, 239 et 257. « Comme si l'esclavage était contraire à la civilisation et non pas plutôt la condition de toute civilisation supérieure, de tout progrès en civilisation » (para.239).

⁶⁷ « Il faut renoncer au mauvais goût de vouloir être d'accord avec le plus grand nombre (...) Ce qui peut être mis en commun n'a jamais que peu de valeur (...) Les grandes choses sont pour les grands esprits, les abîmes pour les esprits profonds, les délicatesses et les frissons pour les délicats ; et pour faire bref, les raretés sont pour les rares » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 aux paras.26 et 43. « Ce livre est réservé au plus petit nombre » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 (avant-propos).

⁶⁸ Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 aux pp.19 et 36. Voir aussi Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.45.

⁶⁹ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.202.

⁷⁰ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.260-.

⁷¹ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.260.

⁷² « La connaissance de la réalité, l'acquiescement de la réalité, voilà, pour l'homme fort, une nécessité aussi impérieuse que, pour l'homme faible, sous l'inspiration de sa faiblesse, la fuite devant la réalité, bref, l' "idéal" » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.141. « On ouvrira peut-être les yeux sur l'idéal opposé, celui de l'homme le plus impulsif, le plus vivant, le plus consentant à l'univers, qui non seulement a appris à s'accommoder de tout ce qui a été et de tout ce qui est, et à le supporter, mais qui souhaite revoir toutes choses telles qu'elles ont été et telles qu'elles sont, pour toute l'éternité » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.56. « Ma formule pour ce qu'il y a de grand dans l'homme est amor fati : ne rien vouloir d'autre que ce qui est (...) Ne pas se contenter de supporter l'inéluctable, et encore moins se le dissimuler, tout idéalisme est une manière de se mentir devant l'inéluctable, mais l'aimer... » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.129. Nietzsche affirme : « Tu dois devenir l'homme que tu es » : Friedrich Nietzsche, *Le gai savoir*, Paris, Éditions Gallimard, 1950 aux pp.219 et 270 (aux paras.270 et 335).

⁷³ « Vivre, c'est essentiellement dépouiller, blesser, violenter le faible et l'étranger, l'opprimer, lui imposer durement ses formes propres, l'assimiler ou tout au moins (c'est la solution la plus douce) l'exploiter (...)

»⁷⁴, scale of value between human⁷⁵, that it « exist an instinct of rank »⁷⁶, human are not equal⁷⁷, inequality of rights⁷⁸, death to the weak⁷⁹. Nietzsche says :

« Where and how the plant "man" has grown the strongest, and we think that this has always happened under conditions that are quite the reverse. We think that the danger of the human condition has first had to grow to terrible heights, its power to invent and dissimulate (its "spirit" →) has had to develop under prolonged pressure and compulsion into something refined and daring, its life-will has had to be intensified to an unconditional powerwill. **We think that harshness, violence, slavery, danger in the streets and in the heart, concealment, Stoicism, the art of experiment, etc. and devilry of every sort; that everything evil, terrible, tyrannical, predatory, and snakelike in humanity serves just**

L'"exploitation" n'est pas le fait d'une société corrompue, imparfaite ou primitive ; elle est inhérente à la nature même de la vie » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.259. « Que les agneaux aient l'horreur des grands oiseaux de proie, voilà qui n'étonnera personne : mais ce n'est point une raison d'en vouloir aux grands oiseaux de proie de ce qu'ils ravissent les petits agneaux (...) Exiger de la force qu'elle ne se manifeste pas comme telle, qu'elle ne soit pas une volonté de terrasser et d'assujettir, une soif d'ennemis, de résistance et de triomphes, c'est tout aussi insensé que d'exiger de la faiblesse qu'elle manifeste de la force » : Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 aux pp.57-59. Voir aussi Crane Brinton, « The National Socialists' Use of Nietzsche », (1940) 1(2) *Journal of the History of Ideas* 131 aux pp.149-150. **"Death to the weakling, wealth to the strong!"** : The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.35 (chap I au para.1), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf. **"Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist?"** : The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.36 (chap III au para.4), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf. **"Blessed are the strong, for they shall possess the earth- Cursed are the weak, for they shall inherit the yoke!"** : The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.37 (chap V au para.1), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf

⁷⁴ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.199.

"Thrice cursed are the weak whose insecurity makes them vile, for they shall serve and suffer!" : The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.38 (chap V au para.12), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf

⁷⁵ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 aux paras.221 et 257.

⁷⁶ Friedrich Nietzsche, *Par delà le bien et le mal*, trad. par Geneviève Bianquis, Aubier, Éditions Mouton, 1951 au para.263.

⁷⁷ « Je ne veux être ni mélangé ni confondu avec ces prédicateurs de l'égalité. Car ainsi me parle la justice : "Les hommes ne sont pas égaux" » : Friedrich Nietzsche, *Ainsi parlait Zarathoustra*, trad. par Marthe Robert, Paris, Union générale d'édition, 1958 aux pp.95, 119 et 270.

⁷⁸ « L'inégalité des droits est la condition nécessaire pour qu'il y ait des droits. Un droit est toujours un privilège (...) L'injustice n'est jamais dans l'inégalité des droits, elle est dans la prétention à des droits "égaux" » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 aux pp.80-81.

⁷⁹ « Périront les faibles et les ratés ! Premier principe de notre philanthropie. Et il faut même les y aider » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.16. « Les religions qui ont régné souverainement jusqu'à ce jour ont contribué par une large part à maintenir le type de l'homme à un niveau inférieur ; elles ont conservé trop d'êtres qui auraient dû périr » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.62. **"Death to the weakling, wealth to the strong!"** : The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.35 (chap I au para.1), en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf

as well as its opposite to enhance the species "humanity."⁸⁰.

He condemned dependency⁸¹ and argued that the weak shall perish and that we must help them⁸². He defended the right and the duty of the strong to dominate⁸³. He says :

« There is nothing strange about the fact that lambs bear a grudge towards large birds of prey: but that is no reason to blame the large birds of prey for carrying off the little lambs (...) **It is just as absurd to ask strength not to express itself as strength, not to be a desire to overthrow, crush, become master, to be a thirst for enemies, resistance and triumphs, as it is to ask weakness to express itself as strength** »⁸⁴.

For Nietzsche, « life itself is essentially a process of appropriating, injuring, overpowering the alien and the weaker, oppressing, being harsh, imposing your own form, incorporating, and at least, the very least, exploiting (...) **"Exploitation" does not belong to a corrupted or imperfect, primitive society: it belongs to the essence of being alive** »⁸⁵.

Nietzsche preached (along with other things) most of the articles of the Nazi faith (a transvaluation of all values, the sanctity of the will to power, the right and duty of the strong to dominate...etc)⁸⁶. Crane Brinton, professor of philosophy and historian of ideas at Harvard University, says about it :

« **The historian must recognize that, point for point, Nietzsche preached (along with other things) most of the articles of the Nazi faith – a transvaluation of all values, the sanctity of the will to power, the right and duty of the strong to dominate, the sole right of great states to exist, and a renewing, a rebirth of German and European society.** The historian must recognize also that, though many differing ethical values may be attached to the vague Nietzschean concept of the Superman, both the Nazi idea of the master-race and the Führerprinzip are among the most obvious and most congruous derivatives of that concept. He may well feel also, as the present writer feels, a similarity in the general emotional tone (as distinct from specific ideas) of Nietzsche's writings and that of the utterances of the Nazi leaders. Nietzsche first, among philosophers, repudiated sharply and completely the underlying ethos, the "great tradition," of Western civilization ; and what he preached, the leaders of National Socialism have converted into a potent organized propaganda and a program of collective action »⁸⁷.

⁸⁰ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.44.

⁸¹ « Le malade est un parasite de la Société. Arrivé à un certain état il est inconvenant de vivre plus longtemps. L'obstination à végéter lâchement, esclave des médecins et des pratiques médicales, après que l'on a perdu le sens de la vie, le droit à la vie, devrait entraîner, de la part de la Société, un mépris profond » : Friedrich Nietzsche, *Le crépuscule des idoles : le cas Wagner, Nietzsche contre Wagner, L'Antéchrist*, trad. par Henri Albert, 14^e éd., Paris, Mercure de France, 1920 à la p.202.

⁸² « Périssent les faibles et les ratés ! Premier principe de notre philanthropie. Et il faut même les y aider » : Friedrich Nietzsche, *L'Antéchrist suivi de Ecce Homo*, trad. par Jean-Claude Hémery, Paris, Éditions Gallimard, 1974 à la p.16.

⁸³ Crane Brinton, « The National Socialists' Use of Nietzsche », (1940) 1(2) Journal of the History of Ideas 131 aux pp.149-150.

⁸⁴ Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.57.

⁸⁵ Friedrich Nietzsche, *Par delà le bien et le mal*, trad. par Geneviève Bianquis, Aubier, Éditions Montaigne, 1951 au para.259.

⁸⁶ **"The historian must recognize that, point for point, Nietzsche preached (along with other things) most of the articles of the Nazi faith"** : Crane Brinton, « The National Socialists' Use of Nietzsche », (1940) 1(2) Journal of the History of Ideas 131 aux pp.149-150.

⁸⁷ Crane Brinton, « The National Socialists' Use of Nietzsche », (1940) 1(2) Journal of the History of Ideas

Corliss Lamont also says :

« Bracing himself with crude interpretations of the Darwinian theory of evolution, he defined this Will as a brutal, assertive, and amoral Will to Power. In the human race this Will to Power manifests itself, according to Nietzsche, in the survival and superiority of the strongest, the most ruthless, the most masterful. Nietzsche had an extreme contempt for women. He was militantly opposed to democracy and bitterly attacked Christianity, primarily on the grounds that it encourages the democratic way of life. His ideal man was the tough and aristocratic hero recklessly engaging in strife, danger, and adventure and boldly setting himself up above all current views of good and bad (...) This fierce philosophy, paradoxically enough produced by a constitutional invalid, later became a stimulus and inspiration for the German Nazis under Adolf Hitler. The Nietzschean Will to Power was equated with the Will to Dominate the World; the Nietzschean stress on biological superiority and eugenics, with the right of the master race to rule the rest of humankind »⁸⁸.

The Satanic Bible is also inspired by the writings of Ragnar Redbeard (the "Might is right" book) and the writings of Herbert Spencer (social Darwinism)⁸⁹. While Nietzsche preached most of the articles of the Nazi faith⁹⁰, Ayn Rand and Nietzsche are the main sources of the philosophical ideas expressed in the Satanic Bible⁹¹. In sum, James R. Lewis, professor of religion at the University of Wisconsin, says in an article quoted in the Satanic Bible, that the Satanic Bible is based on the dark side of human nature (his selfish instinct and his natural propensity for domination and cruelty) so that the human being is nothing more than an animal without morality that only respect the law of the jungle and who has no other purpose than the survival of the fittest (the strongest) :

« The human nature to which LaVey appealed was humanity's animal nature, viewed through the lens of Darwinism. The human being in this view is little more than an animal with no ultimate morality other than law of the jungle and no purpose other than the survival of the fittest »⁹².

In a text entitled "On the Importance of Being Evil," Anton LaVey says, in the same spirit as

131 aux pp.149-150. Voir aussi Roger Trigg, *Ideas of Human Nature : an Historical Introduction*, Oxford, Blackwell Publishing, 1999 à la p.141.

⁸⁸ Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 aux pp.151-152.

⁸⁹ Voir la dédicace : Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.5, en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf. Voir aussi Per Faxneld and Jesper Aagaard Petersen, *The Devil's Party: Satanism in Modernity*, Oxford, Oxford University Press, 2012 aux pp.6 et 95.

⁹⁰ **"The historian must recognize that, point for point, Nietzsche preached (along with other things) most of the articles of the Nazi faith"** : Crane Brinton, « The National Socialists' Use of Nietzsche », (1940) 1(2) *Journal of the History of Ideas* 131 aux pp.149-150.

⁹¹ **"To illustrate this historical precedent, let us examine the Nine Satanic Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech (pages #936-993) is the written source of most of the philosophical ideas expressed in the *Satanic Bible*"** : George C. Smith, "The hidden source of the satanic philosophy" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 aux pp.174-176, en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf

⁹² James R. Lewis, "Diabolical authority : Anton LaVey, The Satanic Bible and the Satanist "Tradition"" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.197, en ligne : https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The_Satanic_Bible_%28Ed.2%29.pdf.

Nietzsche⁹³, that some good can rise from evil. For instance, he says that « If Hitler had not singled out the Jews for discrimination, the nation of Israel might never have been realized ». I quote :

« Volumes have charted the history of man's cruelty and tyranny. How many have considered the essential role of villainy in human development?

An impartial survey would no doubt qualify the villain as unsung hero. While fusty religionists still cast Satanists in the old, convenient mold, the readily obtainable literature of contemporary Satanism has inspired change in religious thought. Can we expect such an admission by modern theologians? Of course not. It is always a villain, however, who becomes the catalyst for change.

Consider these still fresh examples: If Aleister Crowley had not been "the world's wickedest man," the like of Gerald Gardner and Margaret Murray could not have stepped onstage for purposes of "enlightenment," and Dennis Wheatley might be a starving hack. They owe their identities to Crowley's outrages. If the Hell's Angels had not caused such a furor, and had not been ritualized in motion pictures like The Wild One and Scorpio Rising, a "clean, wholesome" interest in motorcycling (and its billions in profits) would not have evolved. The glamour of evil, not fun in the sun, secretly spawned the present bike movement. Pollution reduction, economical transportation -- all other rationales for motorcycling are piety devices. If the late Senator Joseph McCarthy had not performed his auto-da-fe there would be no movement of the "Politically Correct." **If Hitler had not singled out the Jews for discrimination, the nation of Israel might never have been realized** »⁹⁴.

In a text entitled « The goodguy badge », Anton Szandor LaVey seem to say that the good guys are mostly hypocrites and manipulators. He says :

« Man is a selfish creature. Everything in life is a selfish act. Man is not concerned with helping others, yet he wants others to believe he is (...) Intrinsically evil people are often hypocrites who make a show of their Goodguy Badge »⁹⁵.

⁹³ « Comment une chose pourrait-elle naître de son contraire ? La vérité, par exemple, de l'erreur ? Ou la volonté du vrai, de la volonté de tromper ? Ou l'acte désintéressé, de l'égoïsme ? (...) Une telle genèse est impossible (...) La croyance fondamentale des métaphysiciens, c'est la croyance à l'antinomie des valeurs (...) il se pourrait même que la valeur de ces choses bonnes et bien réputées consistât justement dans la façon insidieuse dont elles sont apparentées, liées, enchevêtrées, peut-être même identiques par essence aux choses mauvaises qui leur paraissent opposées » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.2. « Between good and evil actions there is no difference in kind, but at the most one of degree. Good actions are sublimated evil ones; evil actions are coarsened, brutalized good ones » : Friedrich Nietzsche, *Human, all too human : a book for free spirits*, trad. par R.J. Hollingdale, Cambridge, Cambridge University Press, 2005 au para.107. « Tout ce qui tient de la bête fauve ou du serpent, chez l'homme, sert aussi bien que son contraire à élever le niveau de l'espèce humaine » : Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Mouton, 1951 au para.44.

⁹⁴ Anton Szandor LaVey, *The Devil's Notebook*, en ligne : <https://zalbarath666.files.wordpress.com/2010/08/anton-szandor-lavey-the-devil-notebook.pdf>

⁹⁵ Anton Szandor LaVey, *The Devil's Notebook*, en ligne : <https://zalbarath666.files.wordpress.com/2010/08/anton-szandor-lavey-the-devil-notebook.pdf>

Conclusion

The Satanic religion is based on a conception of human nature that encourages humans to develop its selfish instinct and its natural propensity for domination and cruelty so that it ends up being nothing more than an animal without morality (or "master morality"⁹⁶ in the Nietzschean sense) that only respect the law of the jungle and who has no other purpose than the survival of the fittest (the strongest)⁹⁷. The Satanic Bible says : « Death to the weakling, wealth to the strong! »⁹⁸. This conception is in the same vein as the writings of the Marquis de Sade, Nietzsche and Hitler.

The Marquis de Sade said :

« Learn that the civilization by upsetting the institutions of nature, did not deprive her of her rights; in the origin, she created strong and weak human beings, her intention was that the weak were always subordinate to the strong as the lamb is to the lion, as the insect is to the elephant; the skill and intelligence of man modified the position of individuals; it was not physical strength that determined the place, it was that he acquired through his riches. The richest man, became the strongest man, the poorest became weakest (...) the priority of the strong over the weak was always been in the laws of nature (...) the poor is in the order of nature ; by creating men of unequal strength, she convinced us of her desire that this inequality must be preserve even with the changing our civilization would bring to its laws »⁹⁹.

Nietzsche said :

« There is nothing strange about the fact that lambs bear a grudge towards large birds of prey: but that is no reason to blame the large birds of prey for carrying off the little lambs (...) **It is just as absurd to ask strength not to express itself as strength, not to be a desire to overthrow, crush, become master, to be a thirst for enemies, resistance and triumphs, as it is to ask weakness to express itself as strength**¹⁰⁰ (...) life itself is essentially a process of appropriating, injuring, overpowering the alien and the weaker, oppressing, being harsh, imposing your own form, incorporating, and at least, the very least, exploiting (...) **"Exploitation" does not belong to a corrupted or imperfect, primitive society: it belongs to the essence of being alive**¹⁰¹ ».

Hitler also said :

⁹⁶ Friedrich Nietzsche, *Par delà le bien et le mal*, Paris, Éditions Montaigne, 1951 au para.260-.

⁹⁷ « The human nature to which LaVey appealed was humanity's animal nature, viewed through the lens of Darwinism. The human being in this view is little more than an animal with no ultimate morality other than law of the jungle and no purpose other than the survival of the fittest » : James R. Lewis, "Diabolical authority : Anton LaVey, The Satanic Bible and the Satanist "Tradition"" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.197, en ligne : [https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁹⁸ The Book of Satan" in Anton Szandor LaVey, *The Satanic Bible*, Underground Edition 2 à la p.35 (chap I au para.1), en ligne : [https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The Satanic Bible %28Ed.2%29.pdf](https://cdn.preterhuman.net/texts/religion.occult.new_age/Satanism/The%20Satanic%20Bible%20Ed.2%29.pdf)

⁹⁹ Marquis de Sade, *Les infortunes de la vertu*, Paris, Union Générale d'Éditions, 1968 aux pp.145 et 152-153.

¹⁰⁰ Friedrich Nietzsche, *La Généalogie de la morale*, trad. par Henri Albert, Paris, Mercure de France, 1964 à la p.57.

¹⁰¹ Friedrich Nietzsche, *Par delà le bien et le mal*, trad. par Geneviève Bianquis, Aubier, Éditions Montaigne, 1951 au para.259.

« He will feels therefore that in a world (...) where the force prevails, everywhere and alone, in mistress of the weakness that it constrains to serve obediently, man cannot fall under special law¹⁰² (...)the role of the strongest is to dominate¹⁰³ ».

The Satanic religion also underlies an aristocratic conception of "dignity" which dates back to the Greco-Roman antiquity. The word "dignity" has existed since ancient Greco-Roman¹⁰⁴. It comes from the Latin words dignus and dignitas meaning "worthy of honor and esteem"¹⁰⁵. It refers to the rank, hierarchy, social status, the position held, excellence and power¹⁰⁶. "Dignity" implies the admiration, excellence and distinction¹⁰⁷. Therefore, only a few individuals who have the qualities, merits or desired skills, possess it¹⁰⁸. "Dignity" makes distinctions between individuals and that is why, in ancient times, all people were not equal before the law¹⁰⁹. "Dignity", in this sense, is conditional, elitist and aristocratic¹¹⁰.

In contrast, the humanist religion is based on a conception of human nature that encourages humans to develop their natural propensity for morality, that is to say their altruistic instinct and their capacity for empathy or natural feeling of pity, because these are the only features of human nature that are universalizable¹¹¹.

¹⁰² Adolf Hitler, *Mein Kampf : mon combat*, trad. par J. Gaudefroy-Demombynes et A. Calmettes, Paris, Nouvelles Éditions Latines, 1934 à la p.243.

¹⁰³ Adolf Hitler, *Mein Kampf : mon combat*, trad. par J. Gaudefroy-Demombynes et A. Calmettes, Paris, Nouvelles Éditions Latines, 1934 à la p.284.

¹⁰⁴ Antoon de Baets, « A successful utopia : The doctrine of human dignity » (2007) 7 *Historein: A Review of the Past and Other Stories* (Athens) 71 à la p.71 ; Teresa Iglesias, « Bedrock truths and the dignity of the individual » (2001) 4:1 LOGOS 114 à la p.120 ; Adam Schulman, « Bioethics and the questions of human dignity » in The President's Council on Bioethics, *Human Dignity and Bioethics*, Washington DC, 2008 à la p.6.

¹⁰⁵ Adam Schulman, « Bioethics and the questions of human dignity » in The President's Council on Bioethics, *Human Dignity and Bioethics*, Washington DC, 2008 à la p.6 ; Christopher McCrudden, « Human dignity and judicial interpretation of human rights » (2008) 19:4 E. J. I. L. 655 aux pp.656-657. Teresa Iglesias, « Bedrock truths and the dignity of the individual » (2001) 4:1 LOGOS 114 à la p.120.

¹⁰⁶ Teresa Iglesias, « Bedrock truths and the dignity of the individual » (2001) 4:1 LOGOS 114 à la p.120.

¹⁰⁷ Adam Schulman, « Bioethics and the questions of human dignity » in The President's Council on Bioethics, *Human Dignity and Bioethics*, Washington DC, 2008 à la p.6 ; Herbert Spiegelberg, « Human Dignity : A Challenge to contemporary philosophy » (1971) 9:1 World Futures 39 à la p.42. Par exemple, Emmanuel Kant affirmait : « Dignities, which are eminent Estates without pay, based on honor alone, that is, a division of rank into the higher (destined to command) and the lower (which, though free and bound only by public law, is still destined to obey the former) » : Immanuel Kant, *The metaphysics of morals*, trad. par Mary Gregor, Cambridge, Cambridge University Press, 1991 à la p.138 (au para.328). Blaise Pascal réfère, par exemple, à la dignité royale : Blaise Pascal, *Pensées*, Paris, Librairie générale française, 1962 au para.206 (à la p.110). Le « English Bill of Rights 1689 » utilise également l'expression « royal dignity » : Yale Law School, The Avalon Project, « English Bill of Rights 1689 », en ligne : <http://avalon.law.yale.edu/17th_century/england.asp>.

¹⁰⁸ Adam Schulman, « Bioethics and the questions of human dignity » in The President's Council on Bioethics, *Human Dignity and Bioethics*, Washington DC, 2008 à la p.7. Teresa Iglesias, « Bedrock truths and the dignity of the individual » (2001) 4:1 LOGOS 114 à la p.120.

¹⁰⁹ Dans la Rome antique : voir Teresa Iglesias, « Bedrock truths and the dignity of the individual » (2001) 4:1 LOGOS 114 aux pp.120-121. Dans la grèce antique : voir Georg Friedrich Schömann, *Antiquités grecques*, trad. par C. Galuski, t.1, Paris, Alphonse Picard, 1884 à la p.207.

¹¹⁰ Adam Schulman, « Bioethics and the questions of human dignity » in The President's Council on Bioethics, *Human Dignity and Bioethics*, Washington DC, 2008 à la p.7. Voir aussi Herbert Spiegelberg, « Human Dignity : A Challenge to contemporary philosophy » (1971) 9:1 World Futures 39 aux pp.55-56.

¹¹¹ Tzvetan Todorov, *Imperfect garden : the legacy of humanism*, trad. par Carol Cosman, Princeton, Princeton University Press, 2002 à la p.42.

The humanist religion underpins a democratic conception¹¹² of "dignity" (called « human dignity ») which dates back to the Enlightenment less than two hundred years ago¹¹³. Herbert Spiegelberg explains the essence of the democratic human dignity which differs from the aristocratic dignity :

« Human dignity is a very different matter. It implies the very denial of an aristocratic order of dignities. For it refers to the minimum dignity which belongs to every human being qua human. It does not admit of any degrees. It is equal for all humans. It cannot be gained or lost. In this respect human dignity as a species of dignity differs fundamentally from the genus »¹¹⁴.

Only the humanistic religion, that encourages humans to develop its propensity for morality (« Love of men derived from love of self »)¹¹⁵ and seeks the good of all¹¹⁶, is universalizable :

« These values of freedom, respect for others, and the equal dignity of all impose themselves on him with the force of self-evidence, and seem to him more suitable to the human species than others. It is clear, however, that other values might claim a similar "suitability" and yet are not part of the humanists' set of values. Why not? Egotism, the preference for one's own, or the comfort found in submission to the strong are no less "natural" than their opposites. To rationalize their feeling of self-evidence, the humanists are then led to refer to a discriminatory criterion, which is universality itself. One can wish that all human beings were autonomous, that they were all treated as ends in themselves, or provided with the same dignity; one cannot say as much of principles like the survival of the

¹¹² Tzvetan Todorov, *Imperfect garden : the legacy of humanism*, trad. par Carol Cosman, Princeton, Princeton University Press, 2002 à la p.42. Sur une conception démocratique de la dignité (ou dignité humaine), voir Antoon de Baets, « A successful utopia : The doctrine of human dignity » (2007) 7 *Historiein: A Review of the Past and Other Stories* (Athens) 71 à la p.71. Mais selon Jeremy Waldron, la notion de « dignité humaine » réfère également au rang. Il soutient que le rang élevé qui était jadis accordé à quelques-uns par l'usage de la notion de « dignité » est maintenant accordé à tous les êtres humains par l'usage de la notion de « dignité humaine » : Jeremy Waldron, « Lecture 1: Dignity and rank », *The Tanner lectures on human values*, University of California (Berkeley), April 2009 aux pp.28- ; Jeremy Waldron, « Lecture 2: Law, dignity and self-control », *The Tanner lectures on human values*, University of California (Berkeley), April 2009 à la p.29. John Locke soutenait, par exemple, que puisque tous les êtres humains sont de la même espèce et du même rang alors ils doivent être égaux entre eux. Locke affirmait : « A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another ; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection » : John Locke, *Of Civil Government : The Second Treatise*, Rockville, Wildside Press, 2008 aux pp.2-3 (chap II, 4). Voir aussi John Locke, *Traité du gouvernement civil*, trad. par David Mazel, Paris, Flammarion, 1984 à la p.173 (chap.II, 4)

¹¹³ Herbert Spiegelberg, « Human Dignity : A Challenge to contemporary philosophy » (1971) 9:1 *World Futures* 39 à la p.42. En revanche, "l'idée" de dignité humaine a une origine plus ancienne : Herbert Spiegelberg, « Human Dignity : A Challenge to contemporary philosophy » (1971) 9:1 *World Futures* 39 à la p.42 ; Anne Mette Maria Lebech, *The identification of human dignity : hermeneutic, eidetic and constitutional analyses in the light of Edith Stein's phenomenology*, Doctoral thesis in philosophy published, Katholieke Universiteit Leuven, 2005 à la p.18.

¹¹⁴ Herbert Spiegelberg, « Human Dignity : A Challenge to contemporary philosophy » (1971) 9:1 *World Futures* 39 à la p.56.

¹¹⁵ Rousseau said : « Love of men derived from love of self is the principle of human justice » : Jean-Jacques Rousseau, *Émile ou de l'éducation*, Paris, Garnier-Flammarion, 1966 à la p.306.

¹¹⁶ « The supreme ethical aim of Humanism is, in fact, the this-earthly well-being of all humankind, with reliance on the methods of reason and science, democracy and love » : Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 aux pp.xvi, xxx et 285.

fittest, submission, or the instrumentalization of others. Human universality does double duty in the humanist doctrine, both as one value among others and as the means of legitimizing values »¹¹⁷.

Corliss Lamont adds :

« It is a philosophy that has striking potentialities for unification both within nations and among nations. This is why Sir Julian Huxley, when he was head of UNESCO, suggested that the general philosophy of that United Nations agency should be "a scientific world Humanism, global in extent and evolutionary in background" »¹¹⁸.

By distributing satanic literature to middle and high school students in Delta County (Colorado, USA) the « Satanic Temple » shows that this debate aint only theoretical¹¹⁹.

Eric Folot, Avocat et Bioéthicien

¹¹⁷ Tzvetan Todorov, *Imperfect garden : the legacy of humanism*, trad. par Carol Cosman, Princeton, Princeton University Press, 2002 à la p.42.

¹¹⁸ Corliss Lamont, *The philosophy of humanism*, 8th Edition, New York, Humanist Press, 1997 à la p.65.

¹¹⁹ Mark Judge, « Satanic, atheist literature to be distributed in Colorado middle and high schools » (March 29, 2016) CNSNews.com, en ligne : <http://www.cnsnews.com/blog/mark-judge/video-satanic-secular-brochures-be-distributed-colorado-middle-and-high-schools>